THE

Western Conference News Letter

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The work on the programme for the Conference session, May 14-16, is moving on apace. Our next issue will contain the programme in full. This month the Secretary gives way to the Treasurer in the editorial column. Next month the answer to his appeal will appear in the columns of this paper in acknowledgement of the receipts from churches and individuals. Surely each church will feel a pride in finding its name in the list of loyal contributors. To the individuals who care to contribute independently we would say that your aid is needed by our Conference.

A LETTER FROM THE TREASURER.

I am sending out my annual appeal to the churches for contributions to the Western Conference and wish to add through these columns an appeal to the individual members of our churches to contribute to the Endowment Fund.

Perhaps if this fund bore another name it would be easier to increase it. The term "endowment" carries with it the idea of big figures, because, probably, it is the wealthy who give or bequeath large sums to endow certain good and useful institutions; but as our cause has not many friends that are able to place any considerable amounts at our service, we must depend upon smaller contributions to place our endowment where it should be, and if there are enough of them it will reach the amount necessary for the adequate support of our Conference.

It seems to me that we are not doing the missionary work that we should be doing. Just think of it, we have the most glorious conception of religion ever held and yet we are not striving with any great portion of our might to spread it. Compare what we are doing with what our sister churches of other denominations are doing and it puts us to shame. It is safe to say that they are spending fifty per cent of their incomes on missionary work, and with what zeal they demand funds for carrying on this spread of their gospels because of the essential worth they claim is in them.

With a much richer gospel our churches do not give on an average five per cent of their income to the purpose of spreading it. Is it that we do not believe in the value of our religion? I take it that we do believe in it, but that our leaders do not demand of us, in the high name of our religion, the necessary "sinews of war" to carry on with effectiveness a campaign of enlightenment. We do not make any great sacrifices for our religion. It is apt to be with us the first expense cut off by hard times and the last restored by good ones. I send out this letter as a challenge to those of Unitarian faith to prove their devotion by gifts equal to its worth. A faith unworthy of sacrifice is a poor one indeed. Ours is surely not that kind.

We should add this year at least $25,000 to our endowment fund, and this is a modest demand as it means only that one thousand of us should give an average of $25.00 each and surely there are that many in the territory covered by the Western Conference who want and will give to place the fund in a condition to produce income enough to maintain the Chicago Headquarters.

H. W. BROUGH, Treasurer.

MORAL AUTHORITY.

Is there such a thing as moral authority outside the individual self? I mean is there any voice that speaks for the All-One, the Universal Spirit known to us by the name of God?

If every personal, isolated conscience is to be the guide infallible for the individual, how are they to be coordinated? Must the process of moral amalgamation be left to the unconscious forces in the subterranean region of the soul?

In other words, does God speak only through the impulses never making use of the human voice or a living church? Is there no universal authoritative spokesman to be recognized by each personal spirit?

Catholic orthodoxy claims that the scriptures and its intrepreter, the church, are the absolute authority in the realm of morals and religion. Protestant orthodoxy removes one of these, the church, leaving the bible alone as the final court of appeal. Yet we well know that no two theologians or reformers agree upon what the bible teaches that is settled and authoritative for each separate human spirit. This position is illogical and unstable; it disintegrates.

If individuals are left to the guidance of inherited resident moral impulses, and no attention is paid to influences outside, can there ever be a social, religious or universal conscience?

I conceive that a universal conscience is one of the indispensable conditions prior to the ushering in of the the kingdom of God, the kingdom of Heaven.

By universal conscience I mean correlation of individual conscience, or the recognition by every human soul of some transcendant moral imperative, some vital, immutable moral truth.

I am seeking for the agency that can blend the separate consciences, not in the impulses alone, but also in the upper rational nature, the self-consciousness. I am trying to discover, to reason, the primal source of authority, the co-ordinating principle. Of course ultimately it rests with God himself, but we of mortal and fractional life, seek the instrumentality, that appeals to our senses.

Conscience goes to the church, to reason or to experience for light on all new problems presented to it. It

is evident then that it is capable of enlightenment and progress. In order that this progress become uniform among the multitudes of men, thus preventing conflict of moral feeling and action, there must not be a conflicting number of moral imperatives, controling this moral feeling and action. There must not be antagonism between the church and the rational nature of men. One or the other must yield in the interests of human welfare. Which shall it be?

Every religion with its various denominations aims to furnish a moral and religious imperative. These codes or rules usually originate with individual thinkers who are more original than the common man and also have more moral enthusiasm. They usually possess the ability to formulate their ideas of right with more skill than others of their time. These codes are accepted by other men, who can readily comprehend them when presented with sufficient force and incentive.

The farther any religious order is removed in time from its originator, the more it varies from the impress he gave it, providing the dead hand of authority does does not possess a strangulation grip, if so, the system soon meets death. If a religious order continues to live it continues to change and gradually comes to be the expression of the universal elements in many minds. The personal equation is more and more eliminated. Individual bias disappears. Divine elements remain.

Such a religious order really becomes the concensus of the competent, and within limits possesses final authority. Every wise system must provide room for individual initiative and genius, but it is the total family of mankind that I conceive interests God most and not rare specimens. It is a world development, not the isolated flights, that should concern the church.

The universal spirit, God, gets some degree of expression in every human spirit. But in some persons (religious geniuses) this divine principle wells up as a controlling factor. Such lives give it positive, potential influence in multitudes of other lives. It has a unifying tendency. Every true minister of God is of this type.

Feeling that the great Oversoul gets small audience in men's work-a-day lives, a God-filled spirit gives audible and imperative commands. A minister, assured by an irresistible consciousness of Divine commission, seldom does weak and halting work in stimulating the unselfish life in those about him. He speaks like one having authority. He has authority. The fact that he appeals to the Divine in others is the evidence. Love to God and man the credentials. The human leaves must never drop from the divine vine that twines in and out and through the material universe.

Every babe coming into life is attached to the Divine by an unseen stem and this stem must be strengthened and not broken by an undue development of self-interest. It is the duty of the church to see to it that the altruistic, the universal element in every life, is cultivated and not smothered out by an overgrowth of egotism. The religious anarchist is as far from the true, balanced, wholesome human life as the political anarchist is. Either attitude is an insane repudiation of universal needs and mutual interdependence—a kind of ego-mania, growing out of religious or political despotism.

Religion has always been a shaper of human conscience. Its mistake has been in failing to see that the mind must be left free to lead and clarify the conscience and the morals. The church must speak with authority if at all. And this authority must come with mental freedom and forward-looking vision. Its ministers, if gifted in reading God's demand on individual lives that come to take their places in this world family, must be its instruments.

The church stands for the Divine as diffused throughout the human and must insist upon a recognition of God as the only means of preserving the spiritual health of the social organism. God must, at frequent intervals, insist upon justice and mercy between man and man, in language louder than the "still small voice." He does this through his ministers of righteousness in various agencies and ages, but preeminently in the living church.

The Unitarians strive to maintain this kind of a church. A church whose waving bowers of green are spread to catch the last rays of the setting sun, yet eagerly straining for the earliest morning beams; with its roots of sentiment reveling in the soil of decaying creeds until the old religion begins to secrete moral poison; bearing fruit for the brain as well as the heart; and furnishing shade and rest to many a weary traveler on life's uneven road. It must give forth a moral authority for those it offers shelter. God planted its seed.

B. A. Hills.

Sherwood, Mich.

AMONG THE CHURCHES.

A man calling himself Marshall Stewart and claiming to be from Duluth, is defrauding our ministers. He is an Englishman and claims to be a piano finisher.

Ann Arbor, Mich. Our society in this university town is rejoicing over the acceptance of the call it extended to Rev. Henry Wilder Foote to become its minister.

Geneva, Ill. Dr. Rowena Morse is to be ordained and installed minister of the Geneva Society, Thursday, March 29. Glowing reports come to us of the work that Miss Morse is doing. Increased interest and attendance approve her ministry.

The Unitarian Society of Geneva, Ill., would like to correspond with any church having second hand copies of Unity Hymns and Chorals to dispose of, or copies of the Responsive Readings compiled by Rev. T. B. Forbush. Address T. H. Eddowes, Geneva, Ill.

Pueblo, Colo. Rev. W. S. Nichols, of Walpole, N. H., has accepted a call to this church, and began his work Sunday, March 25. It is a pleasure to welcome to our ranks a young man who has the courage to undertake a difficult work without even asking to see his post of duty. Mr. Nichols will find a responsive people at Pueblo who will match him in courage and enthusiasm no matter how high his own may be. They are determined to make Unity Church a power for good in Pueblo.

Monroe, Wis. Rev. J. H. Palmer has recovered from a very painful illness. He has been afflicted with a severe case of rheumatism, Mr. Palmer grimly stuck to his post of duty, however, never wholly relinquishing his work. A correspondent writes that on a certain Sunday "he was hardly able to stand in the pulpit, but he did, and he gave one of the best sermons ever heard in the church—a triumph of will and mind over the physical body and conditions untoward."

Moline, Ill. A four o'clock vesper service at the Moline church is proving a great success. Dr. Hall delivers a short sermon preceeded and followed by a varied musical program. It is impossible to give admission to

all who desire to attend these services. Dr. Hall is very fortunate in being able to command so much musical talent. Other churches are making use of such a service. It makes possible a spiritual uplift by poetry and music that is frequently lacking in a service in which the sermon is the *piece de resistance*, however valuable that may be.

Davenport, Iowa. An important contribution to the literature of our faith is made by Rev. A. M. Judy in his pamphlet called "A Curriculum of Studies for the Sunday School and Study Clubs." As ministers we are too careless as to what is taught in our Sunday Schools and how it is taught. The result of our carelessness is shown in the ignorance of our young people as to the principles of our faith and their consequent abandonment of that which they do not understand. Mr. Judy has made the method of systematic instruction a life study and is prepared through the successful application of his methods to his own school to speak with authority. Nothing could so add to our success, in the highest sense, as to have his idea of an educational propoganda carried out.

Topeka and St. Joseph. These two churches now have a bond of union aside from the fact that they are neighbors. Rev. J. H. Jones is settled as minister over both societies, devoting half his time to each. The Topeka society desires its service in the morning and the St. Joseph church in the evening. Thus Mr. Jones is able to serve both by riding something more than one hundred miles on a train between services. The installation service at St. Joseph occurred Tuesday evening, March 6. There was an excellent musical program prepared, and Rev. F. M. Bennett of Lawrence, Kan., and Rev. W. M. Backus of Chicago, conducted the services, Mr. T. P. Brown giving a welcome to the new minister from the congregation. At the close of the services refreshments were served and a pleasant social hour enjoyed. At Topeka the installation took place Wednesday, March 7. The choir of the church furnished some very fine music and Rev. Messrs. Estey, Ferguson, Day, Bennett, Vail, Fisk and Backus took part in the services. Mr. W. H. Cowles extended a welcome on behalf of the church to Mr. Jones. Rev. J. W. Day of St. Louis, preached the sermon. Mr. Jones and his co-workers in St. Joseph and Topeka have a great opportunity to promote the cause of liberal religion in these centers of influence and power.

Field Notes: The Secretary had the privilege of meeting rather more of our congregations in March than is usual in any one month. The last Sunday in February was spent with Mr. Boynton's people in St Paul where the Secretary enjoyed with them a service in the new building. In the evening he preached at Hudson, Wis. Here he found a devoted band of people that have services two Sunday evenings in the month, Messrs. Norman and Boynton alternately taking the service. This society meets in the basement of their very attractive church building. It has not been able to finish the audience room, which greatly handicaps the work. It would be a good deed for any one to give such aid as he can to this struggling society. From St. Paul the secretary went to Adrian, Minn., where he preached Tuesday evening to a large congregation. Though this society has been without a minister for several years and has lost many of its members by death and removal. it maintains its interest in the work. Its woman's society is stronger than it has ever been and plans are being made to start anew the work of the Sunday School. At Luverne the Secretary found the society much cast down over the loss of its minister, but determined to go forward with the work. Through a misunderstanding there was no public service but the Secretary addressed a gathering at the home of Mr. Huntington. At Rock Rapids there was a well attended public service and the people expressed their hopefulness for our cause in their city. This church works with the one at Luverne. The right man will find a splendid field of usefulness in these churches. In a snow-storm that blocked the visit of the Episcopal Bishop the Secretary arrived in Brookings for a Sunday evening service. He found that the Liberals of Brookings had organized since his last visit into what they term an Ethical Culture Club. They had waited long for us to find them a leader and upon our failure to do so have inaugurated their own movement. Sunday afternoon the Secretary spoke to the college Y. M. C. A. on "Personal Purity." In the evening, before a congregation that filled the G. A. R. hall, he spoke on "Why I Am a Unitarian," and Monday morning gave an address before the high school. The liberal tide is rising in Brookings. The next destination of the Secretary was St. Joseph where Rev. J. H. Jones was installed. From there in company with Messrs. Jones and Bennett, he went to Topeka for another installation service. The next Sunday was spent with the new movement at Oklahoma City. The transition in one week from the snow drifts of Dakota to the peach blossoms and green grass of Oklahoma was wonderful, but there was frost in the air. The daily papers somehow quite forgot to insert our notices of the meeting though paid to do so; the bill poster took charge of two thousand bills and the union forbade his distributing them; the janitor of the hall did not appear till after the hour of service and he then appeared because he was dragged from his retreat. Despite the obstacles our congregation numbered about fifty. There is every prospect of a strong self-supporting church in this city before long. It so happened that one of the directors of our Conference, Mr. C. L. Wilder, was present at this service, much to the gratification of the Secretary.

THE FINALITY OF THE CHRISTIAN RELIGION.

This is the title of a formidable book of 530 pages measuring six by nine inches, in which Professor George Burman Foster, of the University of Chicago, gives us the ripe fruit of years of careful study. Rarely in our day has a work so deeply philosophical and even technical aroused on its first appearance so much interest, been met by such a fierce opposition. But the opposition is the unreasoning outcry of prejudice, which is horrified to see its gods taken down from their pedestals. May it have the one good result of bringing the book thousands of readers it would not otherwise have had!

No more agreeable task could be set the present writer than to review this book, but to do it with any approach to satisfaction one would need the entire space of THE NEWS LETTER. Though a "review" has been announced, within the space assigned no such thing is possible. All that can here be attempted is a brief and wholly inadequate notice.

A very grave question it has come to be, whether Christianity is to be superseded by some other form of religion or some substitute for religion. The question is pressed home to reflecting minds by considerations too obvious to be avoided—the steadily weakening hold of the churches of every name upon all classes of people,

particularly upon the more intelligent and virile; the growing feebleness of the Christian ministry from disinclination of highly endowed persons to enter it; the unbridgeable chasm that has opened between science and creed, coupled with the insane persistence of the church generally in ignoring the fact; the cold reception everywhere given to every effort to so rationalize this religion as to make it tenable to the modern mind. Certainly a man who has suffered so much persecution as has Professor Foster, who is forced to speak of his work as "the voice of one crying in the wilderness," shows a mighty faith in pronouncing for the finality, the persistence and sure triumph of the Christian religion, through an ever-continuing self-renewal of its form and substance. Its supremacy, its absoluteness lies in its susceptibility to perpetual readjustment to ever-changing conditions. This religion, as far as it is a system of thought, he tells us, is not something given outright at its beginning or at any time in its history, but is in the nature of a process, a becoming, a development,—so suiting itself to every new civilization, to every new age. Such a view displaces the old conception of a static "faith" which can be outgrown. Moreover, it is supported by the whole forward movement of theology, which is the conspicuous fact in Protestant Christendom.

This contention leads to an elaborate discussion of "Authority-Religion" under its two mutually exclusive yet allied, forms of Supernaturalism and Naturalism, the former positing an irruption of Christianity into this world independently of human effort, a miraculous revelation from some other world; the latter—by inadequate recognition of the significance of "moments" (movements) in history, of the force and function of great leaders—reducing the origin of this religion and its unfolding through the centuries to incidents easily explicable, affording no ground of surprise, provoking no enthusiasms. The unshrinking courage of the author comes out in his treatment of the old theory of miraculous intervention. Supernatural revelation is wholly discredited. "Sacred history has been sucked into the stream of history, and hence has become something relative and conditioned, and the kind of dogmatic finality and absoluteness predicted of it by the religion of authority has suffered irrevocable dissolution" (p. 100.) "The Bible was not 'automatically composed,' is due rather to the 'free caprice of the writers,' and exhibits scientific and historic errors, expresses local and personal passions—in a word, has all the marks of a deliberate human composition" (p. 112.) "Miraculous narratives, like the Biblical, originating from no observer who possessed sufficient knowledge of the relations and laws of nature to have a right to pronounce upon such matters, have no scientific importance. And the orthodox exaction of 'faith' in stories out of relation with everything we know, must forever be no less antagonistic to the higher activities of true faith than it is stultifying to science and common-sense. An intelligent man who now affirms his faith in such stories as actual facts can hardly know what *intellectual* honesty means" (p. 132.)

Professor Foster goes on and boldly sets aside the authority of Jesus where his words are out of accord with economic, sociological, or other accepted modern principles, which he sees is often the case. "When one looks beneath the surface one sees that the precepts of Jesus show no interest for the *morally necessary* forms of modern life. The labor of the scientist, fulfilment of one's secular calling, the perpetuity of the human race through family life, political and economic advancement, popular education, city sanitation, and the like—in all this the words and practices of Jesus and the convictions and interests of modern civilized life are profoundly dissimilar. . . . There is not one of these forms of life in which Jesus can be imitated or his precepts obeyed, and civilization not be menaced thereby. To imitate him would mean the downfall of modern culture" (p. 457.)

Thus one by one the old doctrines are disposed of to clear the way for a statement of the real substance of the Christian religion, which is independent of all external historical or scientific considerations, is a matter of conscience and feeling, and manifests itself in a life rather than a creed. The gospel is not what Jesus is reported to have said, or what he actually said, if that were determinable; it is Jesus himself, the life he lived, his devotion to human ends, his love of his fellows, his obedience to the voice of God, his fidelity even unto death. In setting forth the Christian religion that is to stand, is "final," the author does his best, most serviceable work, and the quotations above made are not to be taken as indicating the main contentions. They are only some of the preliminary negations, and are extracted here partly to show that we are not the only ones who have to spend much breath showing what is not so.

We are surely come to a new day when such a work can be written by the foremost of Baptist theologians and philosophers, and published by one of our greatest universities. It points to a time at hand when men of culture, whatever they call themselves, will inevitably be of one fellowship. To this end it seems to some of us far more serviceable than the timid, reserved utterance of many liberals, who act as though the truth were only to be spoken with profuse apologies. Here is the prophet of this latter day, in whom there is no uncertain sound. —NEWTON MANN.

Omaha.

ALLIANCE NOTES.

The Chicago Associate Alliance will meet at Unity Church, Barry Avenue, near Evanston Avenue, Thursday, April 5, at 11 o'clock. There will be a report of the Philanthropic News Committee; also two papers, "All Things Are Possible," by Mrs. H. H. Kellogg, and "The Work of the Chicago Public School Art Society," by Miss Ellen Gates Starr. Luncheon will be served at one o'clock.

WHAT THE BRANCHES ARE DOING.

ILLINOIS

Alton. Anna D. Sparks Society. This society reports a larger attendance than ever before. At each meeting one of the members reads some interesting as well as instructive article. Since January 1st, charity work has been resumed. A "Yellow Tea" and "Cake Sale" and a "Seven Social" were some of the means of raising money and of promoting sociability. Responses have been made to eight calls from other Branches for fancy articles, etc., for fairs.

Alton. Ladies' Aid Society. At Christmas time this society and the Alliance united in the entertainment of thirty poor children, each of whom received a gift of wearing apparel. This has been a custom for the past six years. The supper and sale given in December by the Ladies' Aid Society in connection with the Anna D. Sparks Society netted $150. The Ladies' Aid gave in February a reception to the choir of the church. The

parlors were decorated, a dainty luncheon served, and the affair was a very enjoyable one.

Buda. This society reports an increase of interest in the various activities of church work due to the helpfulness of the new pastor, Rev. Mr. Barrett, and his worthy wife. Socials with suppers have been continued in the church parlors. The last one, given by the men, proved a success socially and financially, and revealed talents not heretofore suspected. Articles sent to seven Branches and greetings to new Branches.

Chicago. Unity. A winter of great activity in this Branch, the energies of the Society being devoted to preparations for occupying the new church building, which it is expected will be ready for use by Easter Sunday. The hall and parlor of the new parish house have been used by the Church and the Alliance since March 4th. An Easter sale will be held and a supper given the week preceding Easter, the proceeds to be devoted to the furnishing of the parlor and other rooms of the parish house. The Cheerful Letter work has been of much interest. Boxes of books and clothing have been sent to North Carolina, Texas and Virginia, and gratefully received. A bright outlook, new enthusiasm in every branch of work, and increasing numbers in both Church and Alliance is the report from Unity.

Chicago. Church of the Messiah. The Friday evening course of lectures by Mr. Pulsford has aroused great interest. Not only do the members of Messiah Church enjoy these but the hungry ones from outside are being benefited by this intellectual feast. The ladies of the church plan and prepare a supper for 60 or perhaps 75 persons, which is served at six o'clock, the lectures beginning at seven and lasting one hour. The Sewing Circle is now meeting at the homes of members every Wednesday afternoon and sewing for charity. The Literary Circle is planning a course of four parlor entertainments, with music, a lecture, etc., and refreshments served by the hostess.

Chicago. Third Church. The annual bazaar netted over three hundred dollars. Nine appeals from Branches have been answered. The Sunshine Circle of the Lend-a-Hand Club joined forces with the Alliance this winter, so that the latter now embraces all the women's organizations of the church. The Aid section of the Alliance is now sewing for the School Children's Aid. The Alliance has started what they call a living Calendar, the members representing the months, weeks and days. One member represents the year and she receives and holds the money in trust until the year is complete and all is paid in. The money will be used towards defraying the A. U. A. debt.

Chicago. Swedish Unitarian. The Alliance meets every second week at the homes of the members at two o'clock. An entertainment with a sale will be given on April 7th in the evening, in Wells Hall, 1629-1631 North Clark St. This church is steadily gaining new friends.

Evanston. The meetings which are held all day once a fortnight are well attended and much interest has been shown in the literary exercises which are held in the afternoons of alternate meetings. Readings or study, in the line of our Unitarian thought occupy the time. A few weeks ago the pastor, Rev. James Vila Blake, gave an interesting talk upon Theodore Parker. The making of garments for the National Needlework Guild furnishes the sewing for charity. Two new members have been added to the Alliance. Many appeals from Branches received and nearly all answered. A Christmas party was held with an attendance of nearly one hundred. P. O. Mission work continued. Over three hundred sermons have been distributed and a correspondence maintained.

Geneseo. This Branch now numbers 24; average attendance 15. Meetings have been held the first Wednesday in the month and helpful discussions have followed the reading of sermons and newspaper articles. All enjoyed the reading of "Eutychus." The P. O. Mission chairman regrets the loss of Dr. Savage's sermons and proposes to place copies of the temperance tracts in the racks and to send them to her P. O. Mission friends. The Thanksgiving dinner netted $70 which was applied on the insurance of the church for three years. The improvements on the church are all paid for. Applications for help to Branches have been received, some of which have been answered.

Geneva. Meetings for sewing every Friday. Has responded to all appeals for fairs. The annual sale was held in December, with many pleasant features, and it was a success financially and socially. This Alliance has been active in arranging pleasant and instructive literary entertainments. Lectures on the Recent Awakening in China, and on The Folk Lore of the South, and a review of the Evolution of a Great Literature have already been given and several others have been arranged. A cafeteria supper will also be given. This Alliance has paid for the renovating of the interior of their church and contributed to the Brookings missionary fund.

Hinsdale. This Branch has been holding regular all-day meetings since the holidays with good attendance, from sixteen to twenty-eight members. The need of a parsonage is keenly felt and the women of the Alliance have begun to agitate the matter and have already made a beginning. A lecture was given by Mr. William Hanley Smith and the proceeds, one hundred dollars, were put aside as the beginning of a parsonage fund. The women of the Alliance do not work alone but hope for the assistance of the church members as a whole.

Quincy. Meetings of this Branch are held on alternate Wednesdays at the homes of members. Membership about thirty. Work has been carried on during the past year on much the same lines as usual, with suppers, sales etc. An interesting event was the celebration of the 64th anniversary of the founding of the church when the Alliance gave a banquet and made the affair a great success. The records of this church speak of a Ladies' Industrial Society which existed sixty years ago.

COLORADO.

Denver. The Alliance Branch in Unity Church, Denver, has had what might be termed a revival and many new names have been added to the membership list. The committees have been increased and the scope of work broadened. Money is to be raised as much as possible by monthly pledges so that the society may know just what income it will have regularly. The day of meeting has been changed to Friday, the first and third and a fifth Friday when there is one, for miscellaneous work. This increased activity among the women of Unity will have a decided effect on the whole church body and it is splendid to be able to report it.

We are expecting to have a new Branch at Rifle, Colo., and our Post Office Mission is doing good work all over the state.

The Unity Alliance has fitted up a Travelling Library box for Colorado, as a memorial to Mrs. Rebecca P. Utter, and we know it will do great good and reach many who are hungering for good reading. —MARTHA M. KEEZER.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 | . M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45, A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave, near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45.

Geneva, Ill.—First Unitarian Society. Hour of service 10 A. M. Dr. M. Rowena Morse.

Gimli, Manitoba.—Unitarian Society. Hour of service, . Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M. Rev. George E. Cooley.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank Wicks.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kasns City, Mo.—All Souls' Church, Baltimore Ave, and Armour Boul. Hour of service 11 A. M Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Harry A. Weston.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P.M. Rev. J. H. Jones

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong

Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev H. es

Washta, Iowa. Unity Society. Service and Sunday Schoo every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wtchita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5719 Monroe Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

KENTUCKY

Louisville Woman's Branch Alliance, Church of the Messiah President, Mrs. Charles F. Smith, 509 W Ormsby Ave. Secretary, Mrs. John B. Lewis, 1816 Fourth Ave. Meetings the first second and fourth Thursdays in the month

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney S. Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Branch First Congregational Unitarian Church. President, Mrs. Hiram Marks, 57 Sibley St.; Secretary, Mrs. David MacKenzie, 574 Woodward Ave.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies A d Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo.R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1750 W 107th St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthrop Ave. Secretary Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A, C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wedneseay at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High st. Secretary. Miss Merta Mitchell, Pleasant ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting first ana third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. Clara S. Vickray, 2901 Ranschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbia Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209 Eliot St. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd . Meetings first, third and fifth Friday

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.

Ayers, Mrs. J. C. F , Edgerton, Kas.

Butler, Mr. D. B., Frankfort, Mich.

Day, Mr. J. B. P., Castana, Iowa.

Du Comb, Mrs. Frank. Hammond, Ind.

Forbes, Mrs. Clara S., Champaign, Ill.

Hatch, Mrs. Isabel, Springfield, Ill.

Holden, Mrs. Hannah, Manly, Iowa.

Hawley, Mrs. Robert, Warren, Ill.

Hull, Mrs. W. B., Morris, Ill.

Olive Leonard, West Salem, Wis.

Marsh, Mr. J. E., Big Rapids, Mich.

Marshall, Mr. G. M., Kilbourn, Wis.

Munsell, Dr. E. Y., Prosser, Wash.

Munsell, Dr. L. S., Beaver, Okla.

Porter, Dr. H. L., Seneca, Mo.

Richardson, Mrs. Victoria, Princeton, Ill.

Shea, Mrs. L. C., Danville, Ill.

Smith, Mrs. S. A., Excelsior Springs, Mo.

Spear, Mrs. Susan S., Riverside, Ill.

Wheeler, Mrs. Thos. B., Troy, Ohio.